

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ha'meem*[1].	حمٓ ۝١
2. Descending[2] (*of*) the book (*is*) from Allah The Mighty, The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝٢
3. Not We created the Heavens[w] and the Earth[w] and what (*are*) between them both except by the right and *ajalen*[5] (*term-limit*) *musamma*[6] (*that which is designated and/or named*); and who[r] unbelieved they[z] *a’mma* (*regarding*) what (*had been*) warned they[z] (*are*) shunners.	مَا خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ۝٣
4. Let-say [*you*[s]]: have you[c] seen what you[z] invoke of lesser than/without Allah, let-show me you[z] what (*that/on Earth*)[7] created they[z] of the Earth[w]; or for them a *sherkon* (*partnership with Allah*) in the Heavens[w]; *eetoney*[x] (*let-you*[z]: *bring/come-to me*)[x] by a book of before this, or a remnant[w]/trace[w] of knowledge, *en* (*if*) you[c] were *ssa’de-qeena* (*always truth enforcers*).	قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ ۖ ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَـٰدِقِينَ ۝٤
5. And who[a] (*is*) *adhallo*[8] (*more astray*) of whom[p] [*he*] invokes of lesser than/without Allah who[p] not *yestajeebo*[9] (*compliantly-answer*) for him to The *Qeyamatey’s*[w] (*Judgment’s*) Day, while they (*are*) *a’n* (*off*) their invocation (*are*) neglectors.	وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ۝٥
6. And if (*had been*) thronged the mankind, they[z] were for them foes and they[z] were by their *eba'da'te*[w] (*worship/servility-to-them*) unbelievers they[z].	وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ ۝٦
7. And if (*to be/being*) recited[w] on them Our *Aya’to*[w] (*Qur’anic statements*) evidences-she[ym] said who[r] they[z] unbelieved for the right[x] *lamma* (*when/whence*) [*it*[x]] came (*to*) them: this (*is*) a magic manifester.	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا بَيِّنَـٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَـٰذَا سِحْرٌ مُّبِينٌ ۝٧
8. Or say they[z]: *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: *en* (*if*) *iftaraytoho* (*I crafted it*[x] *as lie for fraudulent end*) then not possess you[z] for me of Allah a thing; He (*is*) knowinger by what *tofedhona*[10] (*you*[z] *group-rush*) in it[x]; sufficed by Him *Shaheedan* (*iterative*	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۚ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.
[2] The word “تنزيل” has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!
[3] See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم!”
[4] See the *Lexicon* attached to this *Translation* for “*hekma*!”
[5] The word “الأجل” means term-limit, see اللسان!
[6] The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!
[7] The demonstrative pronoun “ذا” in “ماذا” is an *intensifier* when it is *suffixed* to an *interrogative pronoun*, such as “ما!” Thus, such *interrogative-intensifier-suffixal*, roughly correspond *in* English to: “*what on Earth*” or “*why on heaven’s name*,” etc.!
[8] The word “أضل” = “*adhallo*” is a *superlative* adjective for “*strayer*” for which there is *no* English equivalent!
[9] The word “يستجيب” is rooted in “استجاب,” meaning: *favorably/compliantly answer*, *not* just *answer*! See الهادي!
[10] The word “تفيضون” comes from “الإفاضة” which means a *crowd of people rushing from one place to another*

Witnesser/Testifier) between me and [between] you[b]; and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*The iterative mercy Giver*).	وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾
9. Let-say [*you*[s]]: I was not an innovation[11] of the messengers and not *adrey* ([*I*] *profoundly know*) what (*is to be*) done by me and neither by you[b]; *en* (*not*) *attabe'o* ([*I*] *closely-follow*) except what (*is to be/being*) revealed[12] to me; and I am not except *na'theeron* (*iterative warner*) manifester.	قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾
10. Let-say [*you*[s]]: have you[c] seen *en* (*if*) (*it*[x]) [was] from *enda* (*by munificence of/by Rule of*) Allah and unbelieved you[c] by it[x] and witnessed/testified a witnesser/-testifier of Israel's sons on its[x] similar, so [*he*] believed and *istakbartom*[13] (*you*[c] *affirmed your*[n] *standing haughtily above submission*); verily Allah divinely-guides not the people the *dha'lemeena*[14] (*injustice-doers*).	قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾
11. And said who[r] unbelieved they[z] for whom[r] they[z] believed: if (*it*[x]) [was] *khayran*[15] (*desirable/worthiness/goodness*) not (*would have*) preceded us they[z] to it[x]; and *edh* (*when/while*) not *yahtadow* (*they*[z] *find and accept the divine-guidance*) by it[x] then they[z] shall say: this (*is*) an *ufkon*[x] (*slanderous-fabrication/specious concoction*)[x] old.	وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾
12. And of before it[x] *Mosa's* (*Moses'*) book (*distinctly*)[16]: principal and mercy[w]; and this (*is*) a Book *mussa-ddeqon*[17] (*accepter as credible*), tongue-Arabic to warn [*he/it*[x]][18] whom[r] *dhalamo*[19] (*they*[z] *wronged*) and a *bushra*[20] (*a pleasing-tiding*) for the benefactors.	وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾
13. Verily, who[r] they[z] said: our Lord (*is*) Allah, afterwards they[z] straightened, so neither (*is*) fear on them and nor (*shall*) they sadden.	إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
14. Those (*are*) the Paradise's[w] companions, immortals they[z] (*are*) in it[w] a requital by what they[z] were working.	أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾
15. And We enjoined the human by his both begetters (*parents*) *ehsanan* (*reverentially and benevolently*) *ehsanan*	وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ

11 The word "بِدَعا" meaning "*first*!" Also "بِدْعا," is an *infinitive noun*! See إعراب القرآن، لمحمود صافي!

12 The word "أوحى" in "يوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللّسان!

13 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

14 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

15 The word "خيرٌ" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"

16 The word "إماما!" has *many meanings* leading among them is being the "*principal*," *to be followed*, also "principal" and "mercy" are "حال"=*adverbs* or "تمييز"=*distinctions*! For *distinction* seems to me more applicable!

17 The word "*musaddeqon*" is more than an "*affirmer*," as "*affirmer* is for *affirmation* or *confirmation*!"

18 The hidden pronoun in "لينذر" could refer to *The Messenger* or to *The Book*, i.e. The Qur'an! See القرطبي!

19 The word "ظالم"="فاعل الظلم," = "wrong-doer" and "ظلم"= "*wronged*!"

20 Here again there is *no single* word in English for the *noun* "بُشرى;" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

(*reverentially and benevolently*); bore him his mother discomfortingly[21] and delivered him discomfortingly; and his bearing and his weaning (*are*) thirty months, until if [*he*] reached his *ashuddo*[22] (*prime/full mental and physical strengths*) and reached forty years [w] [*he*] said: my Lord *aw'ze'aney* (*let-dispose me* [*You* [s]]) to thank Your[t] boon[w23] which[u] *an'amta*[24] (*You*[h] *had graced bounteously and ennoblingly the most desirable and delighting boons*) on me and on my twain begetters-parents; and that [*I*] work righteously (*which*) [*You*[s]] delight it[x]; and let-reform for me [*You*[s]] in my progeny[w]; verily I repented to You[g] and verily I am of the Muslims.	إِحْسَٰنًا حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾
16. Those whom [r] *nataqabba'lo*[25] ([*We*] *clemently accept*) *a'n*[26] (*from/regarding*) them *ahsa'na*[27] (*perfecter and beautifuler*) of what they [z] worked and We overlook *a'n* their *sayye'aa'te* [w] (*demeritorious-deeds*)[w] in the Paradise's [w] companions; the truth's promise, which [x] they [z] [were] promised.	أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾
17. And who[x] [*he*] said to his both begetters (*parents*) fie for you both, do you both promise me that *okhraja* ([*I*] *be emerged/produced*) while *qad* (*already and affirmatively*) ceded-she [y28] the generations of before me; while both (*are*) beseeching Allah, *wayla* (*woe to/valley in Hell for*) you [g] let-believe [*you* [s]]; verily Allah's promise (*is*) right; then [*he*] says: not this except the [firsts'] (*ancients'*) fables.	وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾
18. Those (*are*) who [r] righted on them [the] say[29] in *Umamen*[w] (*peoples/nations*) [w] *qad* (*already and affirmatively*) ceded-she [y] of before them of the Jinn and the human-kind; verily they were losers.	أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾
19. And for each (*are*) ranks[w] of what they[z] worked; and to fulfill[30] [*He*] (*for*) them their works and they (*are*) not *yodh'lamoona*[31] (*to be wronged they*[z]).	وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

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[21] See the *Lexicon* attached to this *Translation* for the *distinction* between "كُرهاً," *dhammah* on the "ك," as in this *Ayah*, and "كَرهاً,"*fat'ha* on the "ك,"as in (S3:83), and "إكراه," as in (S2:256)!

[22] The Arabic word "*ashudah*"="أَشُده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!

[23] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon* [w]")!

[24] The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[25] The Arabic word used in The Qur'an is "تقبل," not "إقبل" or "قبل" = let you accept, or accept. Thus, "تقبل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by* His *clemency*! So, تقبل= *clemently accepted*!

[26] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

[26] In Arabic *grammar, generations*" is *feminine*, so it's referred to by the *feminizing-denotative* suffix=she[y]! See the *Prelude*!

[27] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[29] The expression "*righted on them the say*" is an Arabic *tongue expression* meaning: *it became necessary to penalize them*!

[30] The word "يوفي" in "ليوفيهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*!

[31] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

20. And day (*to be*) exposed whom[r] unbelieved they[z] over The Fire[w]; you[c] undid[32] your[n] goodies[w33] in your[n] life[w] (*of*) the world[w]; and *istamta'atom*[34] (*you*[z] *had lengthily affirmably relished the transitory worldly delights*) by it[w]; so today you[z] (*are to be/being*) requited the disgrace-torment by what you[c] were *testakberona*[35] (*you*[z] *affirm standing haughtily above submission*) in the Earth[w] by other than the right; and by what you[c] [were] *tafsoqoona* (*rebelling you*[z] *vis-à-vis Allah's command*).	وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ٣٠
21. And let-remember [*you*[s]] *Aaden's* brother, *edh* (*when-/since*) [*he*] warned his people by the *Ahqa'fe* (*winding sand hills*) while *qad* (*already and affirmatively*) ceded[w] the *no'thoro* (*iterative warners*) from between his hands[w36] and from his rear; that let-not worship you[z] except Allah; verily I *akhafo*[37] ([*I*] *fear/know*) over/on you[b] a great days' torment.	۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٢١
22. Said they[z]: have you[h] come (*to*) us to *ta'afeka* ([*you*[s]] *slanderously-dissuade/speciously deter*) us *a'n* (*off*) our *aleha'te*[w] (*deities*)[w]; so *eetey*[x] (*let-you*[s] *bring/come to*)[x] us by what [*you*[s]] promise us, *en* (*if*) you[h] were of the *ssa'deqeena* (*they who always enforce the truth*).	قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٢
23. Said [*he*]: verily only the knowledge (*is*) *enda* (*by munificence of/by Rule of*) Allah; and [*I*] communicate (*to*) you[b] what I (*had been*) sent by it[x]; [and,] but I see you[b] a people *tajhaloona*[38] (*you*[z] *act ignorantly or incorrectly*).	قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ٢٣
24. Then *lamma* (*when/whence*) they[z] saw it[x] contingent[x] advancer[x] (*towards*) their valleys, said they[z]: this (*is*) *aa'redhon* (*nimbus-contingent*) raining us; rather it[x] (*is*) what *ista'ajaltom* (*you*[c] *sought hastening*) by it[x]; a wind[w] in it[w] a painful torment[x].	فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ٢٤
25. [*It*[w]] destroys every-thing by command[x] (*of*) its[w] Lord; so they[z] became[39] not (*to be/being*) seen except their dwellings; like *tha'leka* (*afar-that-it/*)[x] We requite the people the criminals.	تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ ۚ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ٢٥
26. And *laqad* (*verily, already and affirmatively*) We empowered[40] them in what *en* (*not*) We empowered you[b] in it[x] and We made for them a hearing and	وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا

[32] The word "أذهب" = "undid," in "أذهبتم," means: consumed or wasted or used up!
[33] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!
[34] The word "استمتع" = "دام له ما يستمِدّه منه," see "اللسان" or is "تمتع طويلا," see "الهادي," hence *lengthily* is added *to emphasize this concept*!
[35] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[36] The locution "before his hands" is an Arabic *tongue* expression meaning: *before him or ahead of him*; and the word "النُّذُر"= "*warners*" meaning the "*messengers*!"
[37] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!
[38] The word "تجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*!
[39] The word "أصبحوا" is based on "أصبح" which means *became* or *happened by next morning*!
[40] The word "مكّنَ" in "مكّنّا," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّنَ" *per se*!

abssa'ran (*insights/discernments*) and *af'edatan* (*keen-preoccupation of the hearts*); then not enriched[41] *a'n* (*regarding*) them their hearing and nor their insights and nor their *af'edato* (=*af'edatan*) of a thing, *edh* (*while*) they[z] were rejecting by Allah's *Aya'te*[w] (*signs/proofs*) and *haqa* (*befell besiegingly*) by them what they[z] were by it[x] *yastah'zeoona* (*they*[z] *affirmably jest*).	وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٢٦
27. And *laqad* (*verily, already and affirmatively*) We perished what (*is*) around you[b] of the villages[w] and We variegated the *Aya'te*,[w] (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that/perhaps*) they return they[z].	وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْـَٔايَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ٢٧
28. So *lawla* (*why have not*) succored them who[r] *itta-khatho*[42] (*they*[z] *took and presumed*) of lesser than/-without Allah a sacrifice[43] *aa'lehatan*[w] (*deities*); rather they[z] strayed *a'n* (*off*) them; and *tha'leka* (*afar-that-it/*)[x] (*is*) their *efko*[x] (*slanderous-fabrication/specious concoction*)[x] and what they[z] were forging.	فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟ يَفْتَرُونَ ٢٨
29. And *edh* (*when/since*) *ssarafna* (*We dispatched*) to you[g] *nafaron* (*three to less than ten*) of the Jinn *yasta'meona*[44] (*they*[z] *affirmably listening*) (*to*) The Qur'an[x]; so when they[z] *hadhara* (*attended at predetermined time and place*) it[x] said they[z]: let-hearken you[z]; then *lamma* [*it*[x]] (*had been*) finished, they[z] turned/diverged to their people warners/warning.	وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ٢٩
30. Said they[z]: O, our people; verily we heard a book[x] (*which had been*) descended from after *Mosa* (*Moses*), *mussaddeqan*[45] (*accepter as credible*) for what (*is*) between its[x] both hands; [*it*[x]] divinely-guides to the right and to a way/road straight.	قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ٣٠
31. O, our people; let-answer you[z] Allah's inviter and let-believe you[z] by Him/him[46]; [*He*] forgives for you[b] of your[n] offenses and [*He*] precludes you[b] from a painful torment.	يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ٣١
32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeebler [*he*] in the Earth[w] and not for him of lesser than/without Him *aw'leyao*[47] (*guardians-/allies*); those (*are*) in a misguidance manifester.	وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ٣٢
33. Have [and] not seen they[z] verily Allah, Who [*He*]	أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ

[41] The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

[42] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[43] The word "قربانا" = "ما يتَقرّب به," so such "sacrifice" is to be their *intercessors* to Allah! As they say: "not [*we*] worship them except to they nigh us to Allah a nigh!" (*S* 39:3).

[44] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[45] The word "*musaddeqan*" is more than an "*affirmer*," as "*affirmer* is *directly* for *affirmation* or *confirmation*!

[46] The pronoun "هـ" in "به" could refer to the *inviter* (Mohammad, SAW) or by Allah, SWTA, Who will *forgive* for them their offenses! See القرطبي!

[47] The word "أولياء" could also mean, among them: *protector, friend*!

created the Heavens [w] and the Earth [w] and [*He*] fatigued not by their [w] creation, (*is*) surely *Qadir*[48] (*He-Who is capable of: giving/ doing/ enforcing/ influencing*) over/on to quicken [*He*] the dead; *bala*[49] (*certainly-not*); verily He (*is*) over every-thing Omnipotent.	ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَلَمۡ يَعۡيَ بِخَلۡقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰۚ بَلَىٰٓۚ إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٣٣﴾
34. And day (*to be/ being*) exposed whom [r] unbelieved they [z] over/on The Fire [w]; is this not by the right; said they [z]: *bala*[50] (*certainly-not*), by[51] our Lord; said [*He*]: so let-taste you [z] the torment by what you [c] were unbelieving.	وَيَوۡمَ يُعۡرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۖ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ﴿٣٤﴾
35. So *issber* (*let-hold on patiently* [*you*[s]]) like *ssabara* (*had held on patiently*) the resolve-possessors of the messengers; and let-not *tasta’ajel* ([*you*[s]] *affirmably hasten*) for them, as if they, day they [z] see what they [z] (*are being*) promised, not waited they [z] except an hour [w] of a day; announcement; is (*to be*) perished except the people the *fa’seeqoona* (*rebels vis-à-vis Allah's command*).	فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ وَلَا تَسۡتَعۡجِل لَّهُمۡۚ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَ مَا يُوعَدُونَ لَمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ مِّن نَّهَارِۭۚ بَلَٰغٞۚ فَهَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلۡفَٰسِقُونَ ﴿٣٥﴾

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[48] The word “قادر” is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

[49] The word “*bala*”= “*certainly-not*” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[50] Ibid, for “بلى!”

[51] In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by*!” Therefore, since this *Ayah* begins by making an oath by the name of the “النّازعات,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!